

600

A
SERMON
OF
APPARELL,

Preached before the KINGS MA-
IESTIE and the PRINCE
his HIGHNESSE at *Theobalds*,
the 22. of February,
1619.

By *John Williams*, Dr. in Diuinitie, Deane
of *Salisbury*, and one of his Maiesties
Chaplaines then in Attendance.

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MATTHEVV II. VERSE 8.

What went yee out to see? A man clothed in soft raiment? Behold, they that beare soft clothing are in Kings houses.

IN these words, our Saviour CHRIST takes an occasion by the meannesse of the Baptists apparell, to make an Act in this place against our *pride* and *excesse* of apparell. For if so great a Prophet was content to shroud *innocentissimum corpus* (as S.^a Bernard calls it) a body sanctified in his ^b *mothers wombe*, with so poore a shelter, why should our carkases, so full of actuall and originall pollutions, expect such a glorious and costly couer? Heere there-

B

fore

a Bernardus serm. de Natiuitate Iohannis Baptiste.

b Luc. i. 44. Hominem promissum oraculo, concipium in raculo, sanctificatum in utero.

Berni serm. de Natiuitate. Io Bapt.

a For clothes had not their beginning à natura vel arte. Basil. Homil. quod Deus non est causa malorum.

* Luc. 7. ver. 29.

b Visus iam est vestis non tegumenti. Clem. Alex. Pedagog. lib. 2. c. 10.

c Ad visus delectationem. Idem. ibid. ad speciem visionis & vanam gloriam. Auctor. Imperfect. in Matth. hom. 3.

d Distinguit equitem à Curia. Plin. Histor. natural. lib. 9. cap. 36 speaking of purple.

e Chrysostom Hom. 28. in cap. 12. Paul. ad Hebræos, & Homil. de cohabit. regul. form. cum viris.

f Tantum ob vanitatem & inanem gloriam, ac ut vulgo & forensib. admirationi sint talibus induuntur. Chrysost. Hom. 37. in Gen.

fore wee may obserue three maine parts, The first ^a *occasioning*, the first *vsurping*, and the first *allowing* of soft (as Saint Matthew here) or (as S. Luke hath it) ^{*} *ad id in quo*, of braue clothing. First they were *occasioned* by idle people, who spend their time in gaping, gazing and going ^b *to see*, as we reade in these words of my text, *What went yee out to see?* Secondly, they were *vsurped* by priuate persons, that would fit this humor of the people, and giue them somewhat to peruse ^c *and see*, as we are taught in the next wordes, *A man clothed in soft raiments*. Lastly, they were allowed in men of place, ^d whom otherwise those former companions would cleane put downe, and the people would scarce vouchsafe *to see*, as wee are taught in the last words of my text, *Behold, they that beare soft clothing are in Kings houses*. Soft clothing therefore was not first occasioned by the fall of Adam, for then God had clad him in silke and not in leather (as ^e S. Chrysostome notes) but this brauery came vp long after that, ^f by the peoples gazing

zing and going to see, *What went yee out to see?* Nor was it first vsurped by *Kings* and their families; for euen amongst the heathens ^a *Augustus* and his seruants did much scorne it, (as we read in *Macrobius*) and *Seuerus* the Emperour would haue Maiestie prelerued *virtute non cultu*, with vertue from within, not ornaments from without, as wee find in ^b another author: but it first came vp amongst priuate persons, men of no sway in the Commonwealth, men as the *Baptist* in this place, in a meer *wildernesse* of state and fortunes, intimated by this *going out to see them*, they *went out to see a man clothed in soft raiments*. And afterward indeed the Lawes of God, and Edicts of men, finding the respect of the people, pin'd too close to these ^c outward trappings, for feare, lest that either ^d *Philopoemenes* by his rusticitie might be taken for a *scullion*, or a *scullion* by his brauery be taken for *Philopoemenes*; they haue euer denied it priuate persons, and allowed it onely in men of place, and in *Kings houses*, *They that beare soft clo-*

^a *Macrobius lib. 2. Saturnaliū c. 5.*

^b *Brusson. lib. 3. c. 13.*

^c *Plinius est qui equum ex strato tran- sit; sic Plinius- mus qui hominē ex veste inspicit. Sen- nec epist. 47.*

^d *Plutarchus in vita Philopœmi circa initium.*

^a Vide etiam Po-
rerium in 3. Genes.

^b Est autem ma-
xime indecorum et
ineptum populos,
Xistides, ephapti-
des, lenasq; ac tu-
nicas supere et ad-
mirari. Clem. Alex.
lib. 3. paed. cap. 12.

^c Qui ut vermi-
um texturem gessit,
seculi sunt: et
(quod gressum)
in his (superbiunt).
Chrysost. Hom. 37.
in Genes.

^d Tenetur quippe
homo se ornare ne
offendat oculos pro-
ximorum per vilitatem, quam ostendit foris, Considera intentione sui status, Tostat. opo-
rum. Tom. 10. in Math. cap. 11. quest. 24.

thing are in Kings houses. Obserue there-
fore in this Text, the whole ^a Series and
Historie of soft clothing: First it was
^b batched by the common people, by this
curious gaping and going to see. Secondly
it was nuzzled by priuate persons, by
thrusting themselues into ^c soft raiments.
Lastly, it was reformed by ^d God and
man, who confin'd it thus to Kings hou-
ses, *What went yee out to see? a man clothed
in soft raiments? Behold, they that beare soft
clothing are in Kings houses.* Of these three
parts briefly and orderly.



He first occasion of soft cloa-
thing was this, admiration of
the people or going to see;
What went yee out to see? ^e Ari-
stotle in his booke de sensu et sensato, after
a long dispute, with the nature of which
Element the sight best agreed, concludeth
at the last (against the Platonists) that vi-
sus est aqua; the sight drawes most after
the

^e Aristot. lib. de
sens. et sensato.
cap. 2.

the Element of water; And surely not vn-
likely, if wee consider the condition, of
the one and of the other. For as this is
obserued, as an vnseparable propertie in
the humiditie of the water, *difficiliter suis*
facile alienis terminis contineri, to bee hardly
kept within his owne, or without the li-
mits of his neighbour Elements; so the
^a *sight*, denied by nature to see it selfe, is
neuer sated with gazing vpon other crea-
tures. And this caused the *Preacher* to
make that generall obseruation, ^b *Non sa-*
tiatur oculus videndo, that men are neuer sa-
tisfied with this going to see. To mee-
te therefore with this curiositie of humane
nature; Almighty God, hath filled all
places with pleasing ^c *objects*, which we
may most safely behold and see. We haue
the flowrie Carpet of the Earth beneath
vs, the spangled Canopie of the Heauens
about vs, the wauie Curtaines of the Ayre
about vs, the whole hoast of the Crea-
tures before vs, all which we may (with
profit) behold and see. For (as the Diuine
Poet sayeth) ^d *Namundus schola pulchra*

*non d'heures i' unisip 2.
ex, i' uigilant. Ari-
stotele, de Gen. &
corrupta, lib. 2. c. 2.*

^a *Vide Ambros.
serm. 16. in Psalm.
18. eius Operum
Tom. 4.*

^b *Ecclesiastes 1.
ver. 8.*

^c *Chaque oeu-
re est vne
page & chaque
sien effet est vne
beau caractere
en tous sestrains
parfait.
Du Bartas prem.
iour de la sepmaine.*

^d *Idem ibid. Vrai-
ment cest vniuers
est vne docte es-
chole, &c.*

patet. This world is a schoole, men are the schollers, the creatures are the Characters, by which we spell and put together the greatnesse of the Creator; whom thus, to our happinesse, wee learne to see. But such is our waywardnesse and present corruption, that these things, which God did see to be good, ^a Gen. 1. vers. 31. wee doe not now thinke so good to see. For the deuill (μυῖστος ζῶν) an imitating and an apish thing as ^b Damascen calls him) in stead of that olde, hath brought foorth vnto vs a new world of Creatures: and ^c humane kinde, forsaking (as Tertullian speaks) his true maker, borrowes a beauty ^d ab aduersario artifice, from a cleane contrary artificer. God had made vs whole eares (saith ^e St. Ciprian) but the deuill hath boar'd them; he hath made vs bare neckes, but the deuill hath ^f chain'd them; hee had giuen vs white sheepe, but the deuill hath died them. Hee had created free bodies, but

a Potentissime si-
quidem ex nihilo o-
mnia; sapientissime
pulchra; benignissi-
me vtilia sunt cre-
ata.

Bern. serm. 3. in
Pentec.

b Libell. de Imag.

c Displicet illis ni-
mirum plastica
Dei: in ipsis redar-
guunt; reprehenden-
dum artificem om-
nium. Reprehen-
dunt enim cum

emendant. &c. Ter-
tull. lib. de cultu
feminarum.

d Id est, diabolo.
Tertul. lib. Con-
spicitur id quod
diabolus adinuenit.
Ciprianus.

e Libro de habitu
virginis. An vul-
nera infervia auribus
Deus voluit, vt de
earum cicatricibus

& casernis pretiosa grana dependant? Delectant & vulnera vs aurum auribus inferant.
Ambros. lib. de Nabothe. c. 5. Perforantur aures præter naturam. Clem. Alex. ped. li. 2.
c. 12. f. Nec monilia Deus instituit quibus cervicem quam fecit absconderes. Ciprian.
lib. de habitu. virg.

the

the deuill hath ^a bound them; hee had made naturall faces, but the deuill hath ^b chang'd them. In a word, hee had diuided male and female, but the deuill hath ioyn'd them, that ^c *mulier formosa*, is now become, *mulier monstrosa* *superne*, halfe man halfe woman, all (outwardly) of her *nex-maker*, and these are the Creatures *wee goe out to see*. For suppose that a man, who hath seene the shining of the Sunne, should neuer admire the sparkling of a Diamond, as the ^d *Utopians* thought; Suppose the glittering plumes of a Peacocke, put downe the *Lydian* mantle of estate, as ^e *Solon* thought; Suppose the poorest and meanest Butterfly, outbraue all the colours in the Court of *Spaine*, as ^f *Stella* thought; Lastly suppose King *Salomon* in all his royalty fall short in brauery of a flower of the field, as our ^g *Sauour* thought: yet these old Creatures must yeeld to the new. For if the deuill doe but, *frondes porrigere* (as ^h *Clemens Alexandrinus* speakes) hang out some greene leaues, paint a new face, or inuent

^a Delactantur & compedibus mulieris, dummodo auro ligentur. *Ambros. lib. de Nab. Israel.*

^{c.4.} mihi quidem videntur sua sponte vincula alligasse. *Clem. Alex. l. 2. c. 12.*

^b Non tibi sufficit diuina formatio? an vero veluti excellentior opifex, diuinum opificem corrigis. *Chrysost. hom. 4. in 1. ad Timoth.*

Quasi plasmator non bene illum feceris vultum. *Origen. Tom. 3. Hom. 4. in 6. cap. Matth.*

Impugnatio hæc est diuini operis. *Aug. Tom. 3. lib. 4. de doctr. Christi. ex Cipriano.*

^c *Horas de Arte poet.*

^d *Apud Morum.*

^e *Apud Diogen. Laertium lib. 1. in Solon.*

^f *Didacus Stella Tom. 1. in Luc. c. 7.*

^g *Matth. 6. 29.*

^h *Padag. lib. 2.*

Citatus a Sebast. Barrad. in Euang.

a Tom. 4. in Dialo.
inter Oros. & Au-
gust.
August. Tom. 8.
in Psal. 24.

b Plerique ex his
qui septem diebus
nihil edere aut bi-
bere volunt in his
moriuntur. Quod
si quidam eos su-
perauerint, nihilo-
minus tamen mori-
untur.
Hippocrat. lib. de
carnib. versus finē
Homini non ante
septimum letaliū
in media est. Plin.
Hist. natur. lib. 11.
cap. 54.
c Acts 12. 23.
d Vers. 21.
e Toga ex argente,
mirabili opere con-
texta, quæ radijs
orientis solū per-
culsa, diuinum
quendam fulgorem
emissit. &c. Ioseph.
Antiq. lib. 19. c. 7.

inuent a new fashion for the children of
Eue, no lockes can hold them, *they must*
out to see; Thus (saith ^a Saint *Austine*)
our eyes in *Adam* were twise opened.
They were opened in the state of *grace*,
to behold *opera Domini*, the workes of
God; and they were opened in the state
of *sinne*, to bee entangled *laqueis diaboli*,
with the snares of the deuill, and those
especially, which hee spreads vpon the
backes and shoulders of vaine people.
Because so enamored they are with the
pied out-side of this rotten house of ours,
the which (were it not continually mor-
tered and repaired with meat and drinke)
would in ^b *seuen dayes* at farthest lie leuell
with the ground, that, if *Herod* doe but
speake out of his princely robes, it must
be the ^c *voice of a God and not of a man*, and
that, not for any instructions they heard
with their eares (for the *holy Ghost* in the
twelfth of the *Actes*, setteth downe no-
thing in that kinde remarkeable) ^d *sed*
quia regia indutus veste, because of that gil-
ded reflection of his vestments { as ^e *Iose-*
pbus

phus describes it) because of what they did see with their eyes, for that was their arrand to gaze and see. And this vaine seeing is the first occasioning of vaine cloathing; for as ^a Gregorie (in one of his Homilies) doth well obserue, *nemo vult ibi pretiose indui vbi ab alijs non potest videri*, any cloathes will serue at home, that is no meridian for soft rayments. But our pompe and glory must there onely shine, *vbi ex-eunt videre*, where there are gazers to goe out and see; ^b Apollonius Tyanæus being asked what cities were, answered, they were certaine ^ccommon prisons, wherein were shut vp foure sorts of men, ^dMercatores, oratores spectatores & pomparum ductores, Merchants who liue by trading, Lawyers who liue by pleading, Loyterers who liue by gazing, and Gallants who liue by making of shewes and spending. Now these two later are proper Relatiues (as the Logicians speake) ^e *se inuicim ponunt & auferunt*, there being no place for brauing and reuelling, but where there is people going out to see. The vse wee are to make vnto our
C selues,

^a Quod pro sola
inani gloria, vesti-
mentum pretiosius
queritur, res ipsa
testatur. Unde nemo
velit pretiose in-
dui, &c.

Gregor. Tom. 2.
Hom. vii. in Euang.

^b Philostratus de
vita Apollonij Ty-
anæi, lib. 7. c. 12.

^c Καὶ δὲ κοινὰ τὰς πόλεις.

^d ἀγοράστοι, ἐν-
δοκίμοι, ὁμιλη-
ται, καὶ πρὸς τὴν
ἐξουσίαν.

^e Arist. Categ. c. 7.
& Metaphis. 4.
cap. 15.

^a Psal. 119. 37.

^b Quia intueri non
debet quod non li-
cet concupisci Hier.
Tom. 4. comment.
in 3. cap. Lament.
Hieremia. Neque
Ema lignum reti-
onem tetigisse, nisi
hoc prius incaute
respexisset. Id. Ibid.
^c Seneq. in Epistol.
^d Sermonem quodam
vs & Chrysost.
Hom. 15. ex 140. in
in Math.
^e Iudic. 16. 4.
^f 2. Sam. 11. 2.
^g Genes. 34. 1. 2.
^h Tom. 2. epist. 2. 2.

ⁱ Torques & Ca-
cene sunt pudor &
modestia: tibia
Denu fundit moni-
lia. Ciern. Alex. pad.
lib. 2. c. 12.
^k Iuuenal. Satyr.
lib. 2. Sat. 6.

selues, of the first part of my text, is no more then this, ^a *auertere oculos ne videant vanitatem*, to looke narrowly to these casements of our soules, that they ^b *cause* not sinne in our selues, as they occasion it in others. For this *curiositie*, is a searching poyson, and farre worse then that of the ^c *Serpent*; that only *infects* others, but this *reflects* vpon our owne soules. Remember (saith ^d Saint Bernard) how ^e *Sampson* by his prying, forwent his dignity, ^f *Dauid* by his peeping, in a manner his pietie, and ^g *Dina* (*videndo filias regionis* as Saint ^h *Hierosme* obserues in his Epistle to *Eustochium*) by seeing strange and vncouth fashions lost her virginity: and therefore take heede, *quid exeatis videre*, what you goe out to contemplate and see. And this heede our *females* might better take, if they would, as they vsually send to all quarters of the earth, dispatch some messengers; that is, some prayers to the coasts of heauen ⁱ for some strange iewells, now quite out of fashion, but somewhat in vs *Saturno* ^k *rege*, in the dayes

dayes of king Saturne, I meane, a shame-
fastnesse and modestie. For this would put
them into that humor, (saith^b Saint Am-
brose) *ut nec videri nec videre velint*, as
they would care little to bee seene them-
selues, or to Caroech it abroad to goe out
and see. Another remedie they might also
finde, not to locke vp themselves in their
houses. I might bee ashamed to require
that austerity in these our daies (although
when the Angels past by^d Mesopotamia,
they found^e Abraham indeede abroad, but
Sara, as I remember, close at home) but I
would onely confine them to their owne
Countreys, and rid them out of our *vaine*
and *sinfull City*, where all their employ-
ment (knowne vnto the State) is no more
then this, to heighe it abroad, to^f visit
and to see. And yet if they will needs be
(as^g hee said of the Sunne) all eyes, and
spend their whole life in going to see, let
them remember (at the least) what it is
they see. They see cloathes, forsooth; a
pleasing obiect, no doubt to the eyes of a
Christian. ^h *Hectoris Auruuci spolia*, they

a Ornamentum est
quod ornas. Ornatus
autem quod boni-
ficat. Plautus in
praeceptis, Commutat.
Hoc ipsum quod
vis non ornatus or-
natus est. Ambros.
lib. 1. de virgin.
b Ambros. Tom. 4.
1. Offic. c. 28.

c Yet is it the
commendation
of the B. Virgin.
Quid in cubiculo,
quod sola, quod se-
lata, quod saluta-
ta tacuit. Luc. 1. 28.
et collegit Ambros.
lib. 1. offic. cap. de
Verecundia.
d Genes. 18. 6.
e Foris maritus
inuitas, intus mu-
lier coniunium pa-
rat. Ambros. Tom.
4. lib. 1. de Abra-
ham Patriarch. c. 9.
f Quid opus est ut
illa visitationes
crebra, accipiant
authoritatem?
Ambros. Tom. 4. lib.
1. offic. cap. 20.
g Sannazarus.

h Aemid. 2.

a *Qua peccatorem factum convincerent. Auguſt. lib. 1. de Geneſ. ad liter. c. 32. Que ſanctiſſimis ſolam amiſſam oſtenderent. Iren. ad verſus Hereſ. lib. 3. c. 37. Qua factum illum morti iniuriuſq; cæli obnoxiuſq; monſtrarent. Perer. in Gen. lib. 6.*

b *Itaque veſtium amiſſus continuum nobis ſit monumentum, quo memores ſimus, quantis bonis exciderimus, & diſcamus, quanto ſupplicio humanum genus obinobedientiam, ſit affectum. Chryſoſt. Tom. 2. Hom. 18. in Geneſ.*

c *Multi ad fornices mulierum aſpicientes in Eccleſiam veniunt: & non mirantur quomodo undique ſublimina non deferuntur? Chryſoſt. Hom. 74. in Matth.*

d *Proſtitutum ne tibi videatur Eccleſia? Idem. ibid. e Luc. 3. 4. 1. Pet. 3. 3.*

are the very ſpoiles of our father ^a *Adam*, blazoning forth mans downefall and ſtate of miſery, and the devils conqueſts and great glory. Art thou ſo raviſhed with this glittering vanity? yet remember, that when our backs came thus to bee cloathed, our ſoules became moſt poore and naked. I tell thee (ſaith Saint ^b *Chryſoſtome*) they are the ignominious brands, and moſt ſhamefull Cauteries of mans diſobedience to his great GOD, that the people doe thus flocke out to ſee. Laſtly, if you cannot bee dehorted from ſeeing theſe vanities, yet for ſhame, make difference of *time* and *place*. Goe not (as many doe) with theſe people, to the *Deſart* to ſee, to the ^c *Church* of God, where there ſhould bee a deſart and ſolitarineſſe from all ſuch cogitations. I ſpeake it boldly, hee is ſcarce a good ^d *Chriſtian*, that goes thither to ſee. For there you are to looke onely for the preaching of ^e *Iohn*, vocem clamantis the voyce of a Cryer, to fill your eares, and not for ^f gold, ſiluer, or broydered haire to take vp your eyes. You were better

better a great deale stay at home * *within*, then to goe *out* thither to gaze and see. And so much for the first part of my text, how soft clothing was first *occasioned*.

* Certè multo melius esset cacos aut aliter agrotos esse, quam isa oculis turpiter abusi. Chryf. Hom. 74. in Mash. Si quis corrumpere

matronam habet, locura hunc maxime idoneum putas. Idem. Tem. 4 Hom. 36. in 1. ad Corinth.



And as soft clothing was first *occasioned* by idle people, so (to come to the next part) was it

first *usurped* by priuate persons, that would magnifie themselues (at least-wise)

^a *coram populo* before the people. And this ^a 1. Sam. 15. 30.

we may (without wresting) finde out of this text. ^b For although the people (per-

aduenture) at this time, flockt after no such man, *really* and by way of *position*:

^b Sic exponis hunc locum Lucas Bruggens, in 7. cap. Luca.

yet were they ready enough to applaude such a sight, ^c *naturally*, as appeares by

^c Nos tamen sumptuosos vestes redarguimus, dicentes, Vos essis pili omnium. Clem. Alex. Pedag. lib. 2. c. 12. Qui itaque admiratur sumptuosos superbiore.

our Sauours *supposition*. Because CHRIST therefore speakes not here of the *Baptist*

^d Psal. 122. 5. For there are the thrones of iudgement, even the thrones of the house of David. Inde dicta hat Christus Ariel 1. fortitudo Deiquia omniu potestas in eo, &c. Arias Montan in Apparatu.

in particular, but of a *Man* onely in general, and of a *Man*, not of any publike

command in the Citie *within*, (where all the ^d *Magistracie* was then stated) but of a

thrones of iudgement, even the thrones of the house of David. Inde dicta hat Christus Ariel 1. fortitudo Deiquia omniu potestas in eo, &c. Arias Montan in Apparatu.

speciall priuacie in the wildernesse without : I doe conclude him to bee such a person , as would onely answer the peoples gazing, with this *strangenesse* of his clothing because the *holy Ghost* here sends them abroad to see, *this man clothed in soft raiments*. For as the *Baptist* was, so may any man else, bee supposed to bee in a *Desart* or a *Wildernesse*. There is a *wildernesse* of men, as well as of *Churchmen*: of the Laytie as of the Clergie, and more *Hermites* (in number) of the one, then there can be possibly of the other. The *wildernesse* of a man in generall, is his, *a retirednesse* of estate, his immunitie or vacation from publike gouernement, or other *eminencie* in the Countrey wherein hee liues. And therefore (to come to the point) howeuer *soft clothing*, as all other externall things without vs, are in their owne nature, meerely *adiutorij*, and things indifferent, without the least sinne, of ex-

a Et esset vitium
si quis vellet rei ve-
ste quae esset supra
statum suum &
facultatem.

Abulen. Tom. 10
in Matth. cap. 11.

9. 23.
Quod si culpa non
esset, nequaquam
sermo dei, tam vi-
gilanter exprimeret
quod diues, qui tor-
quebatur apud in-
feros, bysso & pur-
pura indutus fuit.

see. Gre. or. Homil. 40. in Euangel. Nam quid ex talibus expectandum aut suspiciendum,
nisi, ut lasciuiae ille ornatus feminas praetercuntes inuitet, aut alienis matrimonijs insidietur. Ba-
sil. Hom. de legendi. gentil. b Nihil autem est quod ad hominem pertinet in quo conuul-
tus nec vitium esse possit. Abul. Tom. 10. in Matth. cap. 11. qu. 22. Et tamen duplis totius
exterioribus quibus homo vitatur, non est aliquod vitium. Aquin. 1. 2. qu. 169. artic. 1.
in corpore articuli.

cesse or *deficiencie* within themselves: yet many times *ex parte hominis qui immoderate vitur* (as * *Aquin* and the Schoolemen handle this point) in regard of the *Inordination* of the partie that weares them, by either neglecting his *wilderneſſe*, the priuacie and decencie of his owne ranke and calling, or affecting to be gazed vpon by the former *Multitude*, there growes that abuse of soft *raiments*, caused by the peoples going to see, and tax't in this question, *What went you out to see? what went you out to see? a man cloathed in soft rayments?* A strange humor in so reasonable a creature: That whereas (as *Musonius* was wont to say) there is no more vse of a vestment, then an Armour to protect vs: and that *beate* and *colde* (our onely enemies in this kinde) can bee beaten backe, with two or three distaffes imployed at home; yet pride should so farre transport a priuate man, that the *Indians*

* *Aquin. ibid.*

a *Quisquis sit vitiis exterioribus, ut metas consuetudinis bonorum (inter quos versatur) excedat, aliquid significat (quod facit Magistratus & ministri sacri) aut flagitiosus est. Augustinus lib. 3. de doctrina Christiana. citatur ab Aquinase & Tostato.*

b *Apud Stoebem. form. de virtute.*

c *Dico ergo hominem, non alia de causa opus habere vestimentis, quam ut regatur corpus.*

almaxima frigora & vehementes aestus propulsandos. Hic est vestis storus. Com. Alen. Pedagog. lib. 1. c. 10. d. Noue vides Mercatores, &c. ad extremos Barbarorum partes, mille periculis praeire propter seria haec lilia? Chrysost. Tom. 2. Hom. 50 in Mat. Feruntur quidam ex Indis vinctis, iuxta modum facere vestes. Idem, Tom. 4. Rom. 2. in 1. ad Timoth.

(the

^a For some kinde
of course filke.

^b *Ab externis mari-
bus expelluntur.*

Clem. Alex. lib. 2.

pad. c. 12.

^c *Ex terra ramem-
tus determinatur.* *Clem.*
Alex. ibid.

^d *Imus in viscera
terra, & in sede
manuum opes quari-
mus; consueque pene-
trat luxuria.*

Plin. Hist. natural.
lib. 33. c. 1.

^e *Quid memorem
pretiosorum aroma-
rum, que ex India
ex Arabia & ex
Perside conuehun-
tur.*

Chrysost. Tom 4.

Hom. 2. in 1. ad Tim.

^f *August. Tom. 10.*
Serm. de Temp.

^g *In vsum nostrum
fabricata, Gentian.*
*Meruet in 2. pa-
dag. c. 10.*

^h *Neq; ad friguo-
rum propulsandum est
apius, neq; ad calo-
rem temperandum.*
Clem. Alex. Pad.
1. 2. 6. 10.

(the remotest people of the world) must
bee continually busied to tricke vp and
trimme him. In spinning of their ^a *trees*
for filke to apparell him, in diuing to their
^b *seas* for pearles to adorne him, in pick-
ing their rockes for ^c *diamonds* to sparkle
him, ^d in digging to their Center, for golde
to lace him, in hunting ^e their vermin for
smels to fume him; And the end of all this
stirre, to be no other then this, that fond
people might come and see, a man cloathed
in *soft rayments*. Againe; if men will
needes stand vpon their termes, *quare non*
sufficit homini mendicanti quod sufficit oue
elemosynam prabenti (as S. ^f *Austen* speaks)
why should a Beggar goe beyond his *Ma-
ster*? or an Almes-man exceede his owne
Founder? The *g* *sheepe* (our best ladie in
this kinde) is content with her one, and
her owne colour, saith Saint *Austen*. And
indeed that one is more then needes, for
what is ^h *colour* for allaying of heate or
resisting of colde? but wee that liue vpon
her reuerfion, must haue all the colours
of the Rainebowe, to glitter about vs;
And

And all this, but to make vs ^a *vexillum superbiæ*, a flagge of pride (as *Augustus* the Emperour was wont to call it) to allure the people, to come out and see, a man cloathed in soft rayments. And this is the strangest humor of all, that when God hath made man, simply ^b the best, hee will needes make himselfe the meanest of the creatures. For as ^c *Clemens Alexandrinus* saith of gold, *Si quis auro se ornari putat is auro est inferior*, If any man thinke gold an ornament vnto him, hee must needes confesse himselfe, to bee a meaner creature, then is the golde: so say I of all the rest. If he hold it a grace, to haue the out-cast ^d *feathers* of birds to plume him, the very ^e *excrements* of beasts to sent him, the bowels and intrailles of ^f *Wormes* to cloathe him, the white excretions of ^g *shel-fish* to decke him: Why should not, the *foules* of the ayre, the *fish*

^a Suetonius in Augusto, cap. 3.

^b Oportet id quod regitur ex tegumēto ostendere se esse, eo melius.

Clem. Alex. Pad. lib. 2. c. 10.

^c Citatus A Barbad. in Euang. Ita se gerunt vt vestimenta sint ipsis pretiosiora. *Gentia. Herues in Clem. p. 241. Si corpus venundatur, nunquam mille drachmas Atticas inuenies: pro vna autem veste, mille salient.* *Clem. Alex. Pad. lib. 2. c. 10. circa finem.*

^d Animalium, que venio feruntur, delicia. *Clem. Alex. Pad. lib. 2. c. 10.*

^e Et sua vestimenta & vases stragulas

sumunt, & aspergunt: atque adeo vel ipsas, propemodum, matulas. *Clem. Alex. Pad. lib. 2. c. 8. Sunt, si vis, unguenta pretiosa, que non ex Arabia vel ex Perside sed ex ipso conuehuntur Calo, que emuntur, non auro sed fide non ficta.* *Chrysost. Tom. 4. Hom. 2. in 1. ad Tim. f. Permium tecture.* *Chrysost. Tom. 1. Hom. 37. in Genes. Qui luxurians in vermium operibus.* *Idem. Tom. 1. Hom. 18. in Genes. g. Maximi autem pretij Margarita mulierum conclave innasit. Ea autem nascitur in quodam ostreo.* *Clemens Alexandrinus Padog. lib. 2. cap. 12.*

D

of

of the sea, the *beastes* of the land, and the wormes of the *earth*, bee farre more honourable creatures then that *man*, who by them is thus cloathed in *soft rayments*? Nor is this a *vanitie* onely, to be thus derided, but a *sinne* (in the highest degree) to bee lamented and deplored. To see a man (who is but a ^a *Steward* of what hee possesseth, and to render a fearefull account of the same) to haue a ^b *Farme* clapt vpon his ^c *feete*, a *Coppy holde* dangling vp and downe his legges, a *Mannor* wrapt about his body, a *Lordship* hanging vpon his shoulders, nay (peraduenture) the *Tythes* (*Christs* ^d *patrimony*) turn'd to a Cap, and the ^e *bread* of the poore to a plume of feathers: and all this waste to no *ende* then this, that ^f people might come out and see, *this man cloathed in soft rayments*. In the meane time, whilst thou lapest thy

a *Cur tu dives es, ille pauper? Profecto non ob aliam causam, nisi vt tu benignitatem, ac fidelis administrationis, mercedem accipias: ille vero, patientiam praemij, somoresatur.* Basil. Tom. 1. Hom. 6. in c. 12. Luc.

b *Vel si dimidium patrimonij petatur, non paruum dispendio.* Ambr. l. de Nsboth Israelit. c. 5. *Procor tibi imponit sumptuum metassitatem, vt gemmas, bibat, in ostro dormiat, &c.* Ambr. ibid. In quo dedecore vos pecunij abutimini? Chrys. Tom. 2. Hom. 50. in Math. c. Valere sunt iubenda, aurorum & gemmarum sordiorum vana artificia. Clem. Alex. Pedag. lib. 2. c. 11. d. Biel. in Canon. Mistell. 23. & scholastica passim. e. Ps. 132. 15. Esa. 58. 7. f. *Ipsi quidem ad nullam utilitatem, neque necessarij vsus gratia, sed tantum vt vulgo & forensibus admirationi sint, talibus induntur.* Chrys. Hom. 37. in Genes.

members

members *veste pretiosa* (as ^a S. Paul calls it) with this rayment of price, that is (saith ^b *Espencous*) with such a rayment, the price whereof had relieved many, do but think what becomes of the members of ^c *Christ*. The one is *naked* for want of cloathing; Another is ^d *hungry* for want of feeding; A third is *thirstie* for want of refreshing; A fourth *benumbed* for want of tending; And thou like a wretch hast ^e *rob'd* them all, and gain'd but this, that fond people might come and see, *A man cloathed in soft rayments*. And I would thy sinne were *passive* onely, in not relieuing, and not ^f *active* also, in corrupting of others. When thou comest thus rigged to the house of God, (for that's now adaiies the ^g *Theater* of all this vanitie) ^h *velut gladium te & venenum videntibus præbes* (saith S. Cyprian) thou art no better then poyson in the veines, and a sword in the heart of all thy brethren. Thy colours glitter in their

^a 1 Tim. 2. 9.
^b Cum scilicet pretio plurimi eiusdem naturæ hominū vestirentur.
^c Claud. Espens. in 1. ad Tim. c. 2.
^d Cum inedia multi laborent, cum esuriens Christus & nudus in medio strati versetur, vos stricum calces inspicitis.
^e Chrysost. tom. 2. Hom. 50 in Math.
^f Absurdum est, & turpe, unum lausē & luxuriosē vinare, cum multi esuriant.
^g Clemens. ped. lib. 2. c. 12.
^h Quot pauperum ventres possent inde pasci? & quot corpora modē argentum contēgi?
ⁱ Chrysost. hom. 37. in Genes.
^j Esurientis est panis quem turresines. Nudi est vestis quæ in arca custodis, discalceati calcem, qui apud te marcescit, egenis argentum quod tu possis.

^k Quare tot iniurias es hominibus quos poseras opem inferre. Basil. Tom. 1. Homil. 6. in 12. cap. Luc. 1. Peccati sementia succendit: & si ipse non pereas, alios tamen perdis. Cyprian. de habitu Virg. Venenum attulisti, si erit, qui bibes. Hieron. g. Nunc autem Ecclesia à foro nihil differt, & si non temerarium dictū fuisse nec à Scena ipsa. Chrysost. Tom. 4. Hom. 36. in 1. ad Corinthios. h. Libro de habitu Virginum.

a Verbum Dei re-
ram ostendit pul-
chritudinem, quam
oculus non vidit.

Clem. Alexand. lib.
2. paedog. c. 10.

b Non solum non
audis, sed alteri
cuiquam impedimur.
to es: eumque tibi
vni reddis atten-
tum.

Basil. Tom. 1. Hom.
6. in Psal. 28.

c Sunt regiones, in
quibus consuetudo
est, a consuetudine
denotare. Tostatus.

d Quid facis homo
nomine promissisti Sa-
cerdoti, qui dixit,
sursum corda, &
dixisti, habemus
ad dominum? &
illa ipsa hora men-
dax imueniris.

Chrysost. hom. 1. ex

25. Var. 1. Tom. 1.

e 1. Reg. 12. 28.

f Idololatra est qui

præter aurum, nihil

cogitat. Gregor.

NaX. Carm. Iamb.

22.

Specioso nomine,

simulachrorum cul-

sum rursus indu-

centes.

Clem. Alex. Paedag.

lib. 2. c. 10.

g Varro Festus. Ioseph. Scallig. & Hebraice Mepeth, à verbo Haphab. 1. splendor. Celari

non potest. Deut. 13. 2. h Hefod. & Homer.

rowing eyes, when they should bee ^a *rea-*
ding. Thy filkes doe rattle in their itch-
ing ^b *ea*res, when they should be hearing.
^c Thy fashions swim in their idle *braines*,
when they should be thinking. And thou
takest vp all the powers of their soules,
when they should be ^d *praying*. And thus
(in stead of worshipping God) they wor-
ship (with ^e *Ieroboam*) ^f a golden Calfe
as though their comming hither was,
onely to *see thy selfe cloathed in soft rayments*.
Lastly, suppose the people were so atten-
tiue, as not to regard this vanity of *Men*,
what flesh and blood hath his thoughts
so staunch, but must be distracted in his
Church-deuotions, at the *prodigious* appa-
rition of our *women*? *Monstrum à monstrian-*
do (say the ^g *Grammarians*) monsters are
therefore so termed, because men cannot
for their hearts, but runne *out to see them*.

For a woman therefore to come vnto a
Church, *Chimera-like*, ^h *αποδο λαου μιανειδη ε παντι*,
halfe male, and halfe female; or as the

Priests

Priests of the ^a *Indian Venus*, halfe black, halfe white, as it were, And there (it is ^b *S. Chrysostoms* obseruation) first to pro- fesse ^c *repentance* and *remorse* for sinne. But how? by holding vp vnto God a paire of painted ^d *hands*, and by lifting vp towards his throne ^e *two* ^f *plaster'd eies* and a ^g *pol- led head*. Secondly, to *humble* her selfe. But how? ^h *In Sattin* (I warrant you) in stead of sackecloath, and couered with ⁱ *Pearles* in stead of ashes. Thirdly, to moue God to be *gracious*. But how? with a face and countenance ^j *he neuer saw be- fore*, composed for smiling more then for sorrowing, and purl'd with *vnions* in stead of teares. Lastly, to protest amendment and newnesse of life. But how? As standing most manly vpon her ^k *points*, by wagging a *Feather* to defie the *World*,

^a *ut ipse in nota-
lucis hunc pulchritu-
tem si in pulchritu-
dine hunc pulchritu-
Philosophus: de
vita Apollonii lib.*

^{3. cap. 1.}
^b *Chrysostom in 1.
ad Timoth. cap. 2.
Hom. 8. in Moralib.
c Quod pacto inge-
miscere potes et
lachrymas fundere,
que eiusmodi orna-
tu compta procedunt
Idem. ibid.*

^d *Neque metuis, ne
te ad sua promissa
remientem remoue-
at et excludat Ve-
nus, dicens, Opus
hoc meum non
est? August. Tom.
10. serm. 247. de
tempore.*

^e *Deum videre
non poteris, cum o-
culi tibi non sint;
quos Deus fecit sed
quos diabolus infe-
cit. Ciprian. lib. de
Habit. virg. repe-
titur apud Augu-
stin.*

^f *A shame for the woman to be shorne. 1. Cor.
11. 6. Non est laudabilis consuetudo quod mulier precipuos capillos habeat. Tostat. in hunc locum.
g Bella hac compunctio: teq; omnino exaudiet Deus, que pauperum lachrymis (with the
teares of her poore tenants) es amicta. Theoph. in locum. h Prius viduam lacera re-
fle, ut tu pedibus calces margaritas. Idem. ibid. i Cum resurrectionis dies venerit vix ar-
tifer tuus te recognoscat. Aug. Tom. 10. serm. 247. de temp. ex. Cipriano. k Deus qui ca-
lum tibi offert, a diabulo, serica tibi licia offerente, superatur. Chrysost. Tom. 1. Homil. 50.
in Matth.*

a Deut. 22. 5. The woman shall not weare that which pertaineth to the man.

Nobis etiam illicitum est, licet non sit expresse prohibitum: ut erat Iudæis.

Abulens. Tom. 10 in Mat. c. 11. g. 24.

Nisi propter necessitatem, vel causam, se occultandi ab hostibus &c. Aquin.

1. 2. qu. 169. art. 2. ad tertium.

Es scitum est illud Augustini, contra omnes vestium novitates; turpis omnis pars est suo universo non congruens. Tom. 1 Confes. lib. 3. c. 12.

b In 2. cap. 1. ad Timoth.

c Iuvenalis lib. 1 Satyr. 1.

d in eodem, tuum in vestibus me geris. Chrysost. Hom. 8. in 1. ad Tim. in Moral.

e Lib. 4. c. 18.

f Surius in Octob. in vita S. Pelagii.

g Vos charissima,

qua esis sponsa & filia regis æterni, sit ab intus omnis gloria vestra. Sedete ad dextram sponsi, in vestitu, non exteriori sed interiori, deaurate auro charitatis, &c. Hieron. Tom. 9. lib. Regul. Monach. c. 29. Christum habes sponsum, quid amatores post te homines trahis? Merito te ille adulterij damnat, quod, ornatum sibi gratum, conquirere negligis, veterandiam scilicet & honestatem Chrysost. Hom. 8. in 1. ad Tim.

and carrying a ^a dagger, to kill (no doubt) the flesh and the devill. To come thus a-begging (saith ^b Theophilact) as if shee came a marrying, and to enter Gods house, as if it were a Play-house: ^c *Quis tam ferreus ut teneat se*, what deuotion in the world but must start aside, and step out to see, a ^d *Suiter clothed in such raiments.*

The vse wee are to make vnto our selues, of this second part of my Text, is that which ^e *Socrates*, the Ecclesiasticall writer doth attribute vnto the Hermite *Pambo*, and some ^f others to *Nonnus*, that most eloquent Bishop of *Helipolis*. That if worldlings take this paines in adorning thus their earthly bodies, that they may onely bee seene of men; how solicitous ought a Christian man to bee, in decking and beautifying his diuiner ^g *soule*, that it may both see, and bee seen

of

of God? And indeed it were a great fol-
lie (as Saint ^a *Chrysostome* notes) *Dominum*
ornatam, *Dominum nudum gerere*, to haue a
goodly house without, and a beggar
within, to rule and maintaine it. *Fimum*
tegere purpura (^b as one speakes) to fetch all
the vanities for the rigging of the body,
but not one of the vertues to adorne the
soule. Let vs therefore, if wee will needs
bee neate and curious, spend and exhaust
the tartnesse of that humor, in trimming
and adorning the ^c *inward man*, with the
vertues morall and Theologicall. And
for this carkasse of ours (if ought bee a-
misse) *reformabit idem qui formauit*, saith S.
^d *Bernard*. He that out of the dust at the
first framed vs, knowes best at the last,
how to trimme and adorne vs; to wit,
by changing this our *vile body*, and ma-
king it like vnto his *glorious bodie*, at that
great and fearefull day, when God and his
Angels shall come downe and see, a man
clothed ^e *in dextera* in his truely honoura-
ble clothing. And so much of the second
part of my text, how soft clothing was
first vsurped.

Now

^a Hom. 70. in
Matth.

^b Franciscus Pe-
trarcha de Remed.
dialog. 20.

^c Non ut candi-
dum corpus efficias
& splendorem adij-
cias: sed ut ani-
mam tuam, aueris
reddas virtutibus
decoratam, Chrys.
Hom. 28. in epist.
ad Hebr.

^d Serm. de resurre.
corporis ornandi-
curam Deo relin-
quamus, qui reform-
abit corpus humi-
litate nostra confi-
guratum corpori
claritatis sue.

Philip 3. 21.
Sebast. Barrad.

Tom. 2. li. 8. c. 11.

^e Tu enim virgo
corporis vestris (ut
illa Aaron) non so-
lum germen produ-
ces, sed & frondeas:
nec frondeas tan-
tum, sed & flores,
& non solum flores
sed & fructus. i.
quatuor dotes, &c.

Numb. 17. 8.
Aust. Tom. 10. ser.
66. de temp.



Now as *Crates* reprooved by the *Athenians*, because (to countenance his professorship) hee wore ^a *Zindivas* that is, a mantle of Estate (beeing but a Philosopher) which *Theophrastus* before him , was neuer scene to doc, answered them againe , that ^b *Theophrastus* (whom they thought so well of) did many times weare a lighter garment. The which when the *Magistrates* would not belecue, he brought them along to a Barbers shoppe, and shewed him vnto them, all dight as hee sate in his pyed napery; insinuating hereby (saith *Laertius*) that cloathes in themselves, are things *indifferent*, but grow often necessitated, by the circumstances of ^c *time* and *place*. So (to come to the last part of my text) the holy Ghost in this Scripture, *non simpliciter redarguit, sed dixit cui statui conueniat* (as ^d *Tostatus* and ^e *Caluine* doe equally expound it) he doth not exterminate, but confine onely the vse of *soft cloathing* to thole due circumstances to which they are

^a *Zindiva* *Diogen.*
Laert. l. 6. c. 6.

^b *Cui discipuli ad*
duo millia. Idem. lib.
5. cap. 4.

^c *Quia istiusmodi*
exterior cultus in-
dicium quoddam
est conditionis hu-
manæ: & ideo est
in illo excessus, de-
fectus & medium.
Aquin. 1. 2^{ae}. q.
169. art. 1. ad 3.
d Tom. 10. in cap.
11. *Matth.* q. 24.
^e *In Harmonia.*

are ^a *designed*. They are not for every
sole and priuate man; to gather about him
a gaping multitude; but for ^b *Magistrates*
and other ^c *remarkable* persons, imployed
in gouerning Estates, and seruing of
Kings, Behold they that beare soft cloathing
are in Kings houses. For indeede vpon the
fall of Adam, cloathes were inuented, not
for one, but (as ^d *Pererius* well obserues)
for many purposes. Because in the state
of grace, as we were not obnoxious to the
iniuries of the Ayre, wetting, nipping,
and scorching: no more we were (bee-
ing all of vs equall) to the iniuries of
men. All which iniuries of men ^e *Aristo-
tle* in his *Rhetorickes* gathers to one head,
to wit *Paruipensionem*, slighting or con-
temning. And therefore in the state of
sinne, *Cloathes* as they presently defended
vs from ^f *one*, so (by the light of reason
remayning in man, like a little blessing
in a dead Elme) they were drawne in
time, to protect vs from the ^g *osber*. So

^a Ornatus vestitus
cuiusque est
sui iuxta condem-
tiam status. Abul.
in hunc locum.

^b Excessus vel varie-
tas in ornatu, si non
transcat in alium
modum (scilicet
virilis in femine-
um) non est semper
illicitus. Idem.

^c Illi qui in digni-
tatibus constitum-
tur, pretiosioribus
vestibus quam ce-
teri, induuntur.

^d Non propter glori-
am, sed ad signifi-
candam excellenti-
am sui ministerij.
Aq. 1. 2. q. 169. art.
1. ad 2.

^e Talares & ma-
nicateas tunicas ha-
bere, apud Romanos
flagitium erat:
nunc autem honesto
loco nati, non eas
habere, flagitium
est. August. Tom. 3.
li. 3. de doct. Christi
cap. 12.

^f In Genes. li. 6. c. 3.
^g Rhetoric. lib. 2.
Omne pronocati-
uum ira est paru-
pensis iniuste facta
Abul. Tom. 2. parte

^a in c. 5. Matth. 9. 132. ^f Verbera ventorum visare imbresque coactos. Lucret. lib. 5.
^g Cultus conressus atque magnificus addit hominibus auctoritatem. Quinil. lib. 8. in 74.
in veteri quatuordecimque duodecim idem. Homer. Odiss.

E that

a Polidoro. l. 1. c. 2.

b Propterea ista
nobis tribuit Deus
victoriamus nu-
ditatem. Chrysostom.
28. in 6. 12. ad Heb.
Toga quæ defen-
dere frigus, quam-
vis crassa queat.
Horat. serm. l. 2.

satyr. 3.

c Nec saluari se
sine chlamyde iura
voluerunt: ut sub
hac veste semper
visus, nunquam
credaris esse priua-
tus. Cassiodor. vari-
ar. lib. 6. epist. 15.

d Vide Cassianum.
Catal. Glor. mundi.
part. 1. confid. 38.

Hugon. de 5^{to}. Va-
stor. lib. 2. de sacra-
mentis. Polidor.

Virgil. de inuent.
rerum. lib. 2. c. 3.

Gregor. Turon. Hist.
lib. 2. c. 7.

e Trabes enim re-
ges, consules equites
induebantur. Fene-
stella.

Scarlet and Pur-
ple worn by
Kings and Prin-
ces, and that chief-
ly in their Princely
Robes, not ordina-
ry apparell.

Paterne for a
Kings Inaugura-
tion, pag. 30. so Purple is called by Damascen.

Bartholin. in dypsa. The out garment of
a King. lib. 3. de fide orthod. c. 19. f. Commens. in 3. Genes.

that now they are growne, like those ^aDel-
phique swords, to haue their double vse &
impoyment. They keepe priuate persons
from the iniuries of the ^bHeauens, and
the publicke from the iniuries of the
^cEarth. And these two vses are pointed
out by two words in my text: For the
last man we spake of, to wit the *private*
person, is said, ^dμυστῆς to weare them, as
shelters of necessity; but *this man* wee
are now come vnto, ^eφανῆς to beare them
onely, as scutchions of his dignity. For
the very ^dPrinces themselues (in former
times) did not expresse their magnifi-
cence in their *inward* apparell, which they
might bee saide, ^dμυστῆς, to weare, but al-
waies in their *outward* garment, whether it
were ^cGowne, Cloake, or Mantle of E-
state, which they might bee saide, ^eφανῆς
to beare onely, as in this place, ^fὁ δὲ οὐ φανῆς, *Be-
hold they that beare soft clothing are in Kings
houses*. So that our Sauour Christ in this
place, (as ^fPeter Martyr obserues) tooke
not soft and pretious garments out of the

world

world, but shewed onely, for whom they were ~~mete~~ and decent. And if Saint ^a Peter and Saint ^b Paul, doe seeme so tart and bitter against them, you must remember (^c saith that learned man) to whom these *Apostles* wrote; to *private* men, to such as we came from euen now; for in their time, *Not many wise, not many noble, not many mighty*, 1. *Corinth.* 1. 26. not many, yea rather, not any kings or kings houses. And they onely are here allowed such clothing, *who are in kings houses*. And surely if God himselte, who had at first turned out *Adam*, in a plaine leather sute, prouided onely against vrgent necessity, *Genes.* 3. 21. could not afterward maintaine the seruants of his house, in their ^d *due estimate* and reputation, but he must make them new apparell, *Ad gloriam, & ad ornatum*, to winne them a decencie and procure them a glory, *Exod.* 28. 2. no maruaile, if vs^e hath cast vpon all *Christian* Courts, a ^e *necessity* of like adorning, hauing so many testimonies out of Scripture, that in all ages of the world, the

a 1. Pet. 3. 3.
b 1. Tim. 2. 9.
c Pet. Mart. in 3.
cap. Gen. Mulieres
he contemnabant
viros & vt alij
placere se orna-
bant Aquin. 1. 2^{de}.
q. 169. art. 2. ad pri-
mū ex Glossordin.

d Propter simpli-
ces qui aliter non
cognoscunt dignita-
tem diuinū ministe-
rij. A'ndens. in
Mat. 11.

e Induite delicate
non propter se sed
propter honorem
imperij. Seneca ad
tracorem Neronis.
Cisatur a Cassiano.
Catalp. 1. confid. 23.
In vestitu homi-
num ceteroque vi-
tae cultu, loco ac
tempori apta su-
muntur. Symmach.
lib. 7. epist. 9.

very *Saints* of God, were thus clothed, who liued *Kings*, or in *Kings houses*.

Hence we reade of ^a *Abrahams* iewels, of ^b *Iacobs* perfumes, of ^c *Iosephs* ring and fine linnen, of ^d *Dauids* changes of appa-
rell, of the stately cloathes of ^e *Mardochee*, of ^f *Iudiths* brauery, of the woman in the
of ^g *Prouerbes* her silke, of ^h *Ionathans* purple, of ⁱ *Simons* cloath of gold; in a word, per-
use all the old ^k *Testament*, and behold *they weare soft cloathing that are in Kings houses*.

^l And therefore if any saucie tongue shall once presume, *reprehendere* vel *iudicare*, to controule or censure, the honourable cloathing of men in place, let him know hee is curled, by an ancient *Councell* of the Church, to wit, that at ^m *Gangra*. And the reason of that curse (saith ⁿ *Balsamon*) is this, because, such are so clothed, *non propter mollitiem, sed propter professionem*, not for the cockering and cherishing of their bodie, but for the credit and countenance of their ^o *place* and

dignitie.

^a Genes. 24. 47.

^b Genes. 27. 17.

^c Genes. 41. 42.

^d 2. Reg. 12. 30.

^e Ester. 6. 8. 11.

^f Iudith. 10. 3.

^g Prouerb. 31. 22.

^h 1. Mach. 10. 20.

ⁱ 1. Ma. h. 14. 43.

^k Vide etiam. Sa-

lomonem. 1. Par. 20

2. Danielm. Dan.

5. 29. Estherem.

Esth. 5. 15. &c.

^l Nolo ut de orna-

mentis, aurivel ve-

stis preproperam

habeas in prohiben-

do sententiam,

Augustin. Tom. 2.

epist. 37. que est ad

Possidium.

^m Vbi Anathemati

subijciatur qui re-

prehendit illos, qui

cum reuerentia,

Egyptis visuerint.

Decr. 12. d. 30. c.

Si quis virorum,

in illum locum.

o Regibus & ma-

mentibus in domo

regum, conueniunt

vestes pretiose.

Idem est de Prala-

tis & ceteris C'eri-

cis, quibus secundum conditionem dignitatis sue, licet pretiosis vestibus uti, non hoc intendendo

ex hoc inanem gloriam acquirere, sed ostendere dignitatem gradus sui. Abulensis in Cap. 11.

Math. 9. 23. pag 471.

dignitie. And if any wanton eye shall play the Spider, and sucke the poyson of lust out of these Robes, which are borne but to gaine respect and reuerence, they must know, that

it is *scandalum acceptum non datum*, and the fault is in the glancing and not in the cloathing, saith *Isidorus*

And therefore, let no man of place, make scruple of his cloathing, how euer in others it may prooue offensive. For

(as *Iustin* the yonger said vnto his sonne *Tiberius* when hee inuested him with the robe Imperiall) *Deus qui benefecit tibi hunc habitum dedit tibi*, God that hath thus blest thee, hath thus cloathed thee: God, that hath brought thee to Kings houses, hath thus apparelled thee for Kings houses, Be-

bold they that beare soft cloathing are in Kings houses. Kings houses, you must not heere conceiue the materiall palace onely; that is too narrow to containe this text, and the King hath seruants that would bee respected also in other

E 3

places.

Isidorus Pelusius
epist. lib. 2. ep. 289.
ἐπὶ τῆς γυναικὸς
ἐνδυμάτων ἀπορίας.

Quod si quis hanc
ita se habere neges,
is confusione omnia
implebis. Quippe &
Saram & Iosephum,
& Susannam, in
crimen vocabis, & in
omni
Isidor. Pelus. lib. 2.
Emag. lib. 5. c. 23.
Nicephorus lib. 37.
cap. 76.
Auctor. Miscellan.
lib. 16.

d For the seat of the King, is as the seat of the soule, *ἀνωγειν ἡ ψυχή, ἐν γὰρ 3 πλεον, one place in power, but many in operation.*
Arist. lib. de Animal. motions. c. 9.

^a *Locus citatur à Venerabili Beda in Axiomat. Philos. ex libro de motibus Naturalium qui liber mihi iam non occurrit.*

^b *Arist. 2. de Anima. cap. 4.*

^c *Vide Cassiodorum. lib. 6. epist. 15.*

^d *So Constantine called himselfe innotum & caros. apud Sozom.*

^e See therefore the Statutes of 24. Henric. 8. c. 13. 1. & 2. Phil. & Mar. c. 2. 5. Eliz. c. 2. And other Statutes as yet in force.

places. But, as ^a *Aristotle* writes in his *Physiques*, as the dwelling of the *soule* is in the bodie, such is that of a *King* in his Kingdome or Monarchie. Now ^b *Anima est ubi animat*, the soules house is there, wheresomeuer it *worketh*, and so is the Kings wheresomeuer hee ruleth. His house is the ^c *Tribunall* whilest the Iudge is in *sitting*. His house is the *Tent*, whiles the Captaine is *commanding*. His house is the *Prouince*, whiles the *Prator* is in *gouerning*. His house is the *Consistorie*, whiles the *Bishop* is in his ^d *externall* censuring. In a word, it is *Tota in toto*, his house is euery where, where his *Lawes* are prescribing. All those therefore, whom the ^e *Lawes of the King*, (a glosse vnto vs in this case of the Lawes of God) for their *apting* and *disposing* to his better seruice, shall *command* or *cominue* these soft clothings, must be still supposed in Kings houses. *Behold, they that weare soft clothing are in Kings houses.*

To make some vse of this point, and withall

withall an end. As it is fitting you should
bee adorned for the attendance of your
earthly, so are there ^asome ornaments to bee
thought vpon for the seruice of your
heavenly Master. Oh happie wee of all
other creatures, if we were neere so mind-
full of the *one*, as wee are too sollicitous of
the *other*. But hearken, yee that forget
God (as it is in the ^b*Psalme*) this is no pro-
portion at all, to allow *halfe a day*, for the
tricking of the *body*, and grudge the poore
poore ^c*halfe houre* for this preparing of
the *soule*. Those that glitter in soft clo-
thing, may bee respected in *Kings hou-*
ses, but without *Faith*, *Repentance* and
true *deuotion*, they are of no reckoning in
^d*Gods houses*. And such correspondence
there is twixt *God* and the *King*, that I
could neuer yet reade of any, who neg-
lecting the seruice of their ^e*Master in hea-*
uen, did euer true seruice to their *Master*
on earth. These two worships therefore,

^a *Habes ornatum
satis illo maiorem,
Habes aliud spe-
ctaculum, ad illud
se spectaculum com-
pone. Quod ergo
tibi est spectaculi?
Caelum, angelorum
innumera multitu-
do. Chrysost. Hom.
28. in c. 12. ad He-
braeos.*
^b *Psalm. 10. 12.*

^c *At contra Da-
uid. Septies in die.
Ps. 119. Qui tamen
regni erat neces-
sarius occupatus.
Ambros. Tom. 1. lib.
3. de virginibus.*

^d *Qui autem Au-
lam obseruas Caele-
stem, quae est circa
omnium regem, a-
nima vestem, in
qua non cadit cor-
ruptio, nempe car-
nem Sanctificant:
Et per eam indu-
unt incorruptionem.*

^e *For he onely it is, that taketh the simple out of
the dust, and lifteth the poore out of the mire, that hee may set him to waite vpon
Princes. Psalm. 113. vers. 8.*

conioyned

^a For otherwise
the wicked cour-
tier, shall con-
sume away like the
Smoke. Psal. 37. 20
How is that? *Af-
cendendo deficiet,
et se dilatando s-
manifestes. Gregor.*
Moral. in Iob.

^b For God brings
good men to
high places, as

our Sauour was brought to that high Mountaine : to bee thence transfigured to bee
ter estates, Matth. 17. 1. *Hugo de Sancto Victor.*

conioyned in the tables of the Law, let
them not bee disioyned in the tables of
our hearts. ^a And so shal that God, who
made vs now, *attendants on Princes* here
belowe, make vs hereafter (in his good
time) fellowes and ^b *companions* with the
Angels aboue: Which God the *Father*
of his infinite goodnesse grant.

To whom, &c.



co
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